THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

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FITCH ON THE CULLOM BILL.

A SPEECH BY HON. THOMAS FITCH, OF NEVADA, DELIVERED IN THE U. S. HOUSE OF REPRESENTATIVES, FEB. 23, 1870.

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MR. Speaker, that the provisions of this bill reported by the Committee on the Territories, rigidly enforced, would put an end to polygamy in Utah is intrinsically probable. That the destruction of polygamy is a wise and laudable purpose may be readily conceded; and if such destruction were all that is involved it would be my duty to advocate this measure instead of opposing it; but knowing something of the Mormon country, and something more of the peculiar character and motives of the people inhabiting that country, I am impelled to the conviction that this bill, if enforced as law, would provoke consequences most prolific of misfortune, and entail results altogether unapprehended.

Among these results may be included, first, the temporary obstruction, if not the complete destruction, of the great overland railroad. Next, Utah would be returned to the desolateness which once reigned supreme upon her soil. Again, the growing industries of a vast country would be checked, and the development of the Pacific coast seriously retarded. Beyond all this, thousands of brave men would be slain, and millions of treasure expended. Notwithstanding the opiniions of the gentlemen who appeared before the Territorial Committee, I fear that the people of Utah would regard the passage of this bill as a declaration of war, and would prepare with all the fury and earnestness and zeal of fanatics to enter upon a contest most bitter, protracted and bloody. The result of such a contest no man can doubt. One hundred and forty thousand people, however self-sustaining, however isolated, however favored by position and circumstances, could not maintain themselves against the power of the Government. The Mormons would be exterminated or driven out of Utah. But, with polygamy thus destroyed, adultery thus delocalized, concubinage thus scattered, with virtue and desolation reigning supreme in a waste where only the jargon of the savage disturbed the stillness, the rebuking verdict of a taxburdened people would be that the result accomplished was not worth the sacrifice involved.

I agree with the distinguished gentleman from Illinois, the chairman of the Committee on the Territories, that we ought not to shrink from the expense of a just and necessary war, waged for an adequate cause. But I ask gentlemen now the question, with which the country will vex them when through the operations of this bill a Mormon war should have been precipitated upon us—what is there in such a contest appealing to either the judg-

ment, the conscience, or the patriotism of the people? Does it not lack all the elements which inspire men to go forth to battle? I am not unmindful of the deep disgrace to the nation that the barbarous social practices of the Asiatic should be unblushingly pursued among a Saxon people in this noon of the nineteenth century. I condemn this folly of the Mormon creed. I am filled with amazement and pity at the voluntary degradation of the Mormon women. I compassionate while I abhor that spirit, be it a spirit of sensuality or of sacrifice, which ignores and repudiates that holiest impulse of our nature, that sweetest gift of God, that sacred passion which no man can feel at once for two women, which no woman can entertain for him she does not believe to be exclusively her own.

But the question we consider is a practical and not a sentimental one, and we must deal with facts as they exist. This polygamic community has been nursed into strength by the tolerance of this Government. We have given them title to their lands; we have recognized them in various ways; we have permitted them without interference or warning to collect adherents and gain recruits from all parts of Europe. Their numbers have swelled beyond our apprehensions. History nowhere makes mention of a colony of equal age more industrious, more united, more powerful, or more self-sustaining. They have towns containing thousands of people, with newspapers and telegraph lines, factories and foundries, hundreds of miles south of Salt Lake City. They are industrious, thrifty, temperate; they are free from every vice comparatively, except polygamy, and that according to their creed is no vice, but a religious duty.

They believe in their faith as deeply as the Mahommedan believes in his Koran or the Christian in the crucifixion of his Redeemer. Assail that faith with armies, and you will consolidate and strengthen and infuse them with more ardent zeal. The gentleman from Illinois (Mr. Cullom) believes that they will make no resistance. Sir, have they faced the storm and the savage, the desert and disease, to be turned from their tenets or driven from their convictions by an act of Congress? Would any sentiment less earnest than passionate, zealous, fanatical belief have induced a people to go to such a distance from the centres of civilization, to accept such contumely and undergo such sacrifices and such toil? Gentlemen are in error if they suppose that no other purpose than unbridled indulgence in gross animal sensualism carried the Mormons to a life of privation and labor in Utah. If such alone had been their purpose, perhaps they might have achieved it at less cost, less effort, and less unpleasant notoriety, without crossing the Mississippi river. The tree of degraded sensuality does not bear the fruits of thrift and industry and temperance.

[TO BE CONTINUED.]

THE "MORMON" QUESTION.

REPLY OF ELDER JOHN TAYLOR TO THE HONORABLE SCHUYLER COLFAX.

[CONCLUDED FROM PAGE 197.]

We were well informed as to the object of the coming of the army, we had men in all of the camps, and knew what was intended. There was a continual boast among the men and officers, even before they left the Missouri river, of what they would do with the Mormons. The houses were picked out that certain persons were to inhabit; farms, property and women were to be distributed. "Beauty and booty" were their watchword. We were to have another grand Norman conquest, and our houses, gardens, orchards, vineyards, fields, wives and daughters were to be the spoils. Instead of this Mr. Buchanan kept them too long about Kansas; the

Lord put a hook in their jaws, and instead of revelling in sacked towns and cities, and glutting their libidinous and riotous desires in ravishing, destroying and laying waste, they gnawed dead mules' legs at Bridger, rendered palatable by the ice, frost and snow of a mountain winter, seasoned by the pestiferous exhalations of hecatombs of dead animals, the debris of a ruined army, at a cost to the nation of about forty millions. We had reason to say then, "The Lord reigns, let the earth be glad." Oh! how wicked it was for President Young to resist an army like the above, prostituted by the guardians of a free and enlightened Republic to the capacity of buccaneers and brigands!

In the spring rumors prevailed of an intended advance of the army. Preferring compromise to conflict, we left Salt Lake City and the northern part of the Territory *en masse*, and prepared ourselves for what we then considered a coming conflict. After first preparing combustible materials and leaving a sufficient number of men in every settlement to destroy everything, had we been driven to it we should have made such a conflagration as never was witnessed in the U. S. Every house would have been burned and leveled to the ground, every barn, grain and hay stack, every meeting house, court house and store demolished, every fruit tree and shrub would have been cut down, every fence burned, and the country would have been left a howling wilderness as we found it. We were determined if we could not enjoy our homes in peace, that never again should our enemies revel in our possessions.

I now come to Mr. Colfax's next heading—

"THEIR POLYGAMY."

As this is simply a rehash of his former arguments without answering mine, I beg to be excused inserting his very lengthy quotation, as this article is already long. In regard to our "toleration of all religions," Mr. C. entertains very singular ideas. We do invite men of almost all persuasions to preach to us in our tabernacles, but we are not so latitudinarian in our principles as to furnish meeting houses for all—we never considered this a part of the programme. Meeting houses are generally closed against us everywhere, and men are advised not to go and hear us; we open ours, and say to our congregations, go and hear them, but we do not engage to furnish all. Neither is the following statement correct—"About the same time he (Mr. Taylor) was writing it, Godbe and others were being expelled from the church for disbelieving the infallibility of Brigham Young." No person, as I before stated, was ever expelled from the Church for doubting the infallibility of President Young; it is but just to say that President Young himself disclaims it. Mr. C. again repeats his argument in relation to the suttee, or burning of widows in India, and after giving a very elaborate and correct account of its suppression by English authority, says—

"Wherever English power is recognized there this so-called religious rite is now sternly forbidden and prevented. England with united voice said 'stop,' and India obeyed."

To present Mr. Colfax's argument fairly, it stands thus—The burning of Hindoo widows was considered a religious rite by the Hindoos. The British were horrified at the practice, and suppressed it. The Mormons believe polygamy to be a religious rite. The American nation consider it a scandal, and that they ought to put it down. Without entering into all the details, I think the above a fair statement of the question. He says "the claim that religious faith commanded it was powerless, and it went down as a relic of barbarism." He says—"History tells us what a civilized nation, akin to ours, actually did where they had the power." I wish to treat this argument with candor, although I do not look upon the British nation as a fit example for us; it was not so thought in the time of the Revolution. I hope we would not follow them in charging their cannon with Sepoys, and shooting them off, in this same India. I am glad, also, to find that our Administration views and acts upon the question of neutrality more honorably than our trans-Atlantic cousins. But to the point. The British suppressed the suttee in India, and therefore we must be

equally moral and suppress polygamy in the United States. Hold! not so fast; let us state facts as they are and remove the dust. The British suppressed the suttee, but tolerated eighty-three millions of polygamists in India. The suppression of the suttee and that of polygamy are two very different things. If the British are indeed to be our examples, Congress had better wait until polygamy is suppressed in India. But it is absurd to compare the suttee to polygamy; one is murder and the destruction of life, the other is national economy and the increase and perpetuation of life. *Suttee* ranks truly with *infanticide*, both of which are destructive of human life. *Polygamy* is salvation compared with either, and tends even more than monogamy to increase and perpetuate the human race.

I have now waded through Mr. Colfax's charges, and have proven the falsity of his assertions and the tergiversation of his historical data. I will not say his, but his adopted history, for it is but fair to say that he disclaims vouching for its accuracy.

Permit me here again to assert my right as a public teacher to address myself to Congress and the nation, and to call their attention to something that is more demoralizing, debasing and destructive than polygamy. As an offset to my former remarks on these things, we are referred to our mortality of infants as "exceeding any thing else known."

Mr. Colfax is certainly in error here. In France, according to late statistical reports on *la mort d'enfants*, they were rated at from fifty to eighty per cent. of the whole, under one year old. The following is from the Salt Lake City sexton's report for 1869—

"Total interments during the year	484
Deducting persons brought from the country places for interment, and transients ...	93
Leaving the mortality of this city.....	391

Jos. E. Taylor, Sexton.

"Having been often asked the question—Whether the death-rate was not considerably greater among polygamic families than monogamic, I will answer—Of the 292 children buried from Salt Lake City last year (1869), 64 were children of polygamists, while 228 were children of monogamists; and further, that out of this number there was not even one case of infanticide.

Respectfully,
Jos. E. Taylor."

We had a sickly season last year among children; but when it is considered that we have twice as many children as any other place, in proportion to the number of inhabitants, the death-rate is very low, especially among polygamists.

But supposing it was true, "the *argumentum ad hominum*" which Mr. Colfax says he "might use," would scarcely be an *argumentum ad judicium*, for if all the children in Salt Lake City or Utah died, it would certainly not do away with that horrible crime infanticide. Would Mr. Colfax say, because a great number of children in Utah, who were children of polygamists, died, that, therefore, infanticide in the United States is justifiable, and that the acts of Madame Restelle and her pupils were right and proper? I know he would not, his ideas are more pure, generous and exalted. Mr. Colfax says of us, "I do not charge infant murder, of course." Now I do charge that infant murder prevails to an alarming extent in the United States. The following will show how near right I am. Extract from a book entitled, *Serpents in a Dove's Nest*, by Rev. John Todd, D.D., Boston. Lee and Shepherd.

Under the head of "Fashionable Murder," we read the following—

"By the advertisements of almost every paper, city and village in the land, offering medicines to be effectual 'from whatever causes' it is needed; by the shameless and notorious great establishments, fitted up and advertised as places where any woman may resort to effect the end desired, and which now number in the city of New York alone over four hundred, advertised and abundantly patronized, houses devoted to the work of abortionating; by the confessions of hundreds of women made to physicians, who have been injured by the process; and by the almost constant and un-

blushing applications made to the profession from 'women in all classes of society, married and unmarried, rich and poor and otherwise, good, bad or indifferent,' to aid them in the thing—do we know of the frequency of this crime?" P. 4 and 5. "I would not advise any one to challenge further disclosures, else we can show that France, with all her atheism, that Paris, with all her license, is not as guilty, in this respect, as is staid New England at the present hour. Facts can be adduced that will make the ears tingle; but we don't want to divulge them; but we do want the womanhood of our day to understand that the thing can be no longer concealed, that commonness or fashion cannot do away with its awful guilt; it is deliberate and cold-blooded murder." P. 13 and 14.

These facts are corroborated by Dr. Story, in a book entitled *Why Not*. Lee and Shepherd, Boston. By the New York *Medical Journal*, September 1866, by the Boston *Commonwealth*, Springfield (Mass.) *Worster Palladium*, Northampton *Free Press*, Salem *Observer*, and, as stated above, "by the advertisements of almost every paper, city and village in the land." I have statistics before me now from a physician, stating the amount of prostitution, fœticide and infanticide in Chicago; but bad as Chicago is represented to be, these statements are so enormous and revolting that I cannot believe them. Neither is the statement made by some of the papers, in regard to Mr. Colfax's association with the Richardson case, reliable. Men in his position have their enemies, and it is not credible that a gentleman holding such strong prejudice about what he considers the immorality of the "Mormons," and whose moral ideas in relation to virtue and chastity are so pure, could lend himself as an accomplice to the very worst and most revolting phase of Free Loveism. And I would here solicit the aid of Mr. Colfax, with his superior intelligence, his brilliant talents and honorable position, to help stop the blighting, withering curse of prostitution, fœticide and infanticide.

I call upon philosophers and philanthropists to stop it; know ye not that the transgression of every law of nature brings its own punishment, and that as noble a race of men as ever existed on the earth are becoming emasculated and destroyed by it? I call upon physicians to stop it; you are the guardians of the people's health, and justice requires that you should use all your endeavors to stop the demoralization and destruction of our race. I call upon ministers of the Gospel to stop it; know ye not that the wail of murdered infants is ascending into the ears of the Lord of Sabaoth, and that the whole nation is hastening to destruction whilst you are singing lullaby songs to murderers and murderesses? I call upon statesmen to stop it; know ye not that the statisticians inform us that our original stock is running out, and that in consequence of this crime we are being supplanted by foreigners, and that the enemies of the negro race are already exulting in the hope of their speedy extinction, by copying your vices? I call upon the fair daughters of America and their abettors, their husbands and paramours, to pause in their career of crime; you came of an honorable and pure stock, your fathers, mothers and grandmothers' hands were not stained with the blood of innocence, they could press their pillows in peace, without the fear of a visit from the shades of their wailing offspring. I call upon municipal and State authorities, and especially upon Congress, to stop this withering, cursing and damning blight. I call upon all honorable men and women to use their influence to stop this growing evil. I conjure you by the love of God, by the ties of consanguinity, by a respect for our race and a love for our nation, by the moans of murdered infants and the fear of an avenging retribution, help stop this cursed evil!

In the province of Gazaret, Hindostan, parents have been in the habit of destroying infant children as soon as born; and at the festival held at Gunga Sergoor, children were sacrificed to the Ganges from time immemorial; both of these the British nation suppressed. Shall we practice crimes in civilized and Christian America that England will not allow heathens to perform, but put them down

by the strong arm of the law? You indeed tell us that these things are "banned by you, banned by the law, banned by morality and public opinion;" your bans are but a mockery and a fraud, as are your New England temperance laws; your law reaches one in a thousand who is so unfortunate as to be publicly exposed. These crimes, of which I write, run riot in the land, a withering, cursing blight. The affected purity of the nation is a myth; like the whited walls and painted sepulchres of which Jesus spake, "within there is nothing but rottenness and dead men's bones." Who and what is banned by you? What power is there in your interdiction over the thirty thousand prostitutes and mistresses of New York and their amiable pimps and paramours? What of the thousands in the city of brotherly love, in Boston, in your large eastern, northern and southern cities? What of Washington? What of your four hundred murder establishments in New York, and your New England operations in the same line? You are *virtuous*, are you? God deliver us from such virtue. It may be well to talk about your purity and bans to those who are ignorant; it is too bare-faced for the informed. I say, as I said before, why don't you stop this damning, cursed evil? I am reminded of the Shakesperian spouter who cried, "I can call spirits from the vasty deep!" "So can I," said his hearer, "but they wont come!" Now we do control these horrid vices and crimes, do you want to force them upon us? Such things are

"A blot that will remain a blot in spite
Of all that grave apologists may write;
And though a bishop try to cleanse the stain,
He rubs and scours the crimson spot in vain."

We have now a Territory out of debt; our cities, counties and towns are out of debt. We have no gambling, no drunkenness, no prostitution, fœticide nor infanticide. We maintain our wives and children, and we have made the "desert to blossom as the rose." We are at peace with ourselves and with all the world. Whom have we injured? Why can we not be let alone? What are we offered by you in your proposed legislation? for it is well for us to count the cost. First, confiscation of property, our lands, houses, gardens, fields, vineyards and orchards, legislated away by men who have no property, pettifoggers, adventurers, robbers, for you offer by your bills a premium for fraud and robbery. The first robs us of our property and leaves us the privilege, though despoiled, of retaining our honor, and of worshipping God according to the dictates of our own conscience. We have been robbed before—this we could stand again. Now for the second, the great privilege which you offer by *obedience*—Loss of honor and self respect; a renunciation of God and our religion; the prostitution of our wives and children to a level with your civilization; to be cursed with your debauchery; to be forced to countenance infanticide in our midst, and have your professional artists advertise their dens of murder among us; to swarm, as you do, with pimps and harlots and their paramours; to have gambling, drunkenness, whoredom, and all the pestiferous effects of debauchery; to be involved in debt and crime, forced upon us; to despise ourselves, to be despised by our wives, children and friends, and to be despised and cursed of God, in time and in eternity. This you offer us and your religion to boot. It is true you tell us you will "ban it," but your bans are a myth; you would open the flood-gates of crime and debauchery, infanticide, drunkenness and gambling, and practically tie them up with a strand of a spider's web. You cannot stop these; if you would you have not the power. We have, and prefer purity, honor, and a clear conscience, and our motto to-day is, as it ever has been, and I hope ever will be, "the kingdom of God or nothing."

Respectfully,

JOHN TAYLOR.

The Russian Government has decided to admit women to the lectures in the medical department of the University of St. Petersburg. They are also to be allowed to practice as physicians, but not to be admitted to degrees.

HOW TO DEAL WITH UTAH.

WHEN the Republican party, in its early organization, pronounced slavery and polygamy twin relics of barbarism, a great truth was uttered. But, while slavery was the result of violence, polygamy is the creation of ignorance. Now while we may, as we have done, use force against violence, we can only employ education and persuasion against ignorance. Toward the last, force only aggravates that which we seek to destroy.

Polygamy is in such deadly antagonism to the Christian civilization of the age, that it can exist only when far removed from its influence. Brigham Young and his deluded followers fled from the midst of civilized life to the depths of an almost unbroken wilderness. So long as they could live cut off from the moral and social influences of the outside world, they flourished; but the moment the railroad stretched out its iron arm and touched the pollution, polygamy began to fail. The public sentiment of the country says to the people of Utah—"What you do is not reasonable, it is not decent;" and already we learn that a grave division has occurred in the Mormon church, that a large portion of the Mormons are out in opposition to the degrading practice, and that every day the ranks of the malcontents grow stronger.

This railroad is a great enemy of Brigham. The trains arrive crowded with likely young men on their way to the mines; and the Mormon girls, seeing the supply, are not inclined to take part of a man when each girl can secure to herself a whole husband. Under these circumstances, common sense would teach us to leave the evil to its natural and speedy death. But Mr. Cullom of Illinois introduces a bill in the House of Representatives at Washington, confounding the crime of bigamy with the insane religious belief in polygamy, and proposing to puncture it with the bayonet. This means war. All attempts to correct religious error through force result in war. The revolt now raging in Utah against Brigham, and gathering strength every day, will end at once on the passage of such a bill, and the Mormons will once more present an unbroken front to the enemy. The prophet will cut the railroads, and our late war has demonstrated that, in face of such a force as the Mormon leader can rally, forty thousand troops could not keep open our lines of communication. We are threatened with an Indian war, and Brigham would not be slow to take advantage of the situation. Our remote settlements would be destroyed, our frontiers disturbed, and the entire Pacific coast once more separated from the Eastern States. And for what do we run these risks?

No man can answer. We have put up with polygamy for twenty years, and now that it bids fair to die out of itself, we suddenly rush into this crazy action. Is it that these railroads have made the Mormon property desirable, or that certain gold and silver mines lately opened by old Brigham have been found to be so exceedingly rich as to stir up our religious enthusiasm?

Utah is said to contain over a hundred thousand inhabitants—a very sober, hard-working, thrifty people. The better way is to admit her as a State, and leave the immorality of her people, as we do the immorality of the miners and border ruffians, to the schoolmaster and missionary, who will find less to do there than with the people of any adjoining region.—*New York Sun.*

California resembles ancient Greece in the inferiority of its rural population, both served and serving, compared with city dwellers. The most wretched houses, the most wretched gates, the wildest betting and racing, the least hard and downright work. There is something dry, something dusty, something windy about the country which repels men; in the city alone can they nourish up the juices of life.—*New York World.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 5, 1870.

LUXURY AND LICENTIOUSNESS.

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Luxury and licentiousness usually go hand in hand. Luxury implies not only means for a bountiful and high style of living, but a degree of "elegant leisure," which is exceedingly liable to degenerate into voluptuousness. Why? Because when men seek to evade the divine law that requires them to earn their bread by the sweat of their brow, Satan has them at a disadvantage, and he ever finds some work for idle hands to do. It really does appear that throughout the civilized world luxury is on the increase, and licentiousness with it. A few days ago we were reading that the style of living among the middle and higher classes in nearly if not quite every capital and chief city or town of Europe and America, had grown to be greatly more luxurious the last 20 years, in some places having quite and in others nearly doubled in costliness, so that rich people were beginning to feel poor and to wonder how they would be able to manage to live. Simplicity of clothing and food and furniture and outfit and surroundings generally had been supplanted by ostentatious show, everybody trying to outshine his neighbor, to give more sumptuous dinners, to wear more rich and elegant clothing, to be bedecked in more rare and costly jewels and more of them, to display a more splendid turnout of fine carriage and fast horses, to live in a larger, more imposing, and more magnificently appointed mansion.

Luxury and licentiousness, whatever may be sacrificed to them, are never content, but are like the horseleech, continually crying, "Give, give," and both are devoid of solid satisfaction, leaving their devotees to chew the bitter cud of disappointment at last. Almost every civilized nation under heaven is deeply in debt, with little or no prospect of escape therefrom. Some of them are increasing their indebtedness, and others appear disposed to do so. Yet, as if in mockery, the cry of "economy," "retrenchment," is heard all around, and is answered, as is too often the case, by taking a little more from the poor and bestowing it upon the rich, or at least leaving the rich in the enjoyment of their wealth.

Rather remarkably, but quite naturally, just at this moment we find the two principal nations on earth engaged in legislatively pandering to licentiousness, as well as to luxury. Simultaneously arise the voices of women in America and in England, asking the lawmakers to consider their ways and be wise, to stay their hands, to retrace their steps, and not to enact nor permit laws specifically designed to degrade, debauch, and destroy their daughters, sisters, wives, and mothers. The women of Utah ask the Congress of the United States not to enact a law which prevents a woman from having the husband of her choice, separates husbands and wives more relentlessly than does the Eng-

lish workhouse system, virtually imposes spinsterhood upon a large portion of womankind, and thus directly conduces to licentiousness by denying to numbers of women the protection designed for them by heaven. The Utah women declare they will not abide such unconstitutional, abominable, and adulterous legislation. The women of England are asking Parliament for the repeal of laws which degrade them by subjecting their persons to the devilish indignity of periodical examination by men, for the express reason that licentiously disposed men may sin with perfect safety and impunity. The women of Britain talk of revolution and forcible opposition to such laws, unless they be wiped off the statue book.

Now are not these excessively humiliating facts, transpiring in the two foremost nations on earth? Do they not manifest that lewdness has obtained a most powerful hold on Christendom, and that the civilization and the religions of the day are alike powerless to stem the torrent of iniquity which is overwhelming the nations? The men, generally speaking, in both nations, look on with guilty connivance at the fearful wickedness. They are for the more part studiously silent on these vital questions, or are actively engaged in aiding and abetting this degrading state of things, and in either case they betray an arrant moral cowardice which is pitiable to contemplate. It would be well for the nations of the present day if they would be wise enough to profit by the experience of nations long since gone to decay, and learn that unbridled luxury and licentiousness are the concomitants of national decline. The history of the nations of antiquity—Assyria, Egypt, Greece, Rome, are so many warnings that corruption leads to decay and national dissolution. What is the use of history, if posterity will not learn wisdom from it? J. J.

HERE A LITTLE AND THERE A LITTLE.—The New York *Sun*, as will be seen on another page, opposes the Cullom Bill and all violent kinds of policy towards the Mormons. Indeed the *Sun* goes much further than many of its contemporaries and actually advises the admission of Utah into the Union as a State. The suggestion that cupidity has much to do with the "crazy action" of crusaders against the Mormons, comes very near the truth. But perhaps it is too much to expect even the *Sun* to come to a very high degree of knowledge concerning the real truth about Mormonism all at once, and we must be content if that journal learns here a little and there a little, and so arrives at the truth in a comprehensive way by degrees, as the old adage says some people get to heaven. The *Sun* has a little truth to-day, and it may learn a little more to-morrow, and a little more the next day, and so on, if it sets about the acquisition in the right way and does not go back on its attainments. Thinking thus, we may charitably overlook the vicious lunges about "twin relics," "deadly antagonism," "not reasonable," "not decent" (it is superlatively ludicrous to hear people, who are content to dwell in the midst of fornication, adultery, and reeking prostitution, put their fingers to their virtuous noses and cry out pharisaically that plurality of wives is not decent), "degrading practice," "whole husband" (talking of that, how many "whole husbands" are there in virtuous New York, or "whole wives" either? Not one too many), "insane religious belief," and such like claptrap. By the by, isn't it wonderful that so many sharp persons frankly acknowledge that the Mormons are a very superior people in sobriety, peaceableness, industry, perseverance, energy, enterprise, frugality, self-government, and almost every conceivable

virtue, and yet persist in endeavoring to destroy, "peaceably if we can, forcibly if we must," the peculiar polity that makes them the examples that they are? By their fruits ye shall know them. If the fruits are so undeniably good, why cut down the tree that bears them? If the bird lays golden eggs, what folly to kill it? Verily the ignorance and folly of the learned and the wise are marvellous. J. J.

GETTING SCARCE.—"Beeswing," in the *Family Herald*, says, "Alas, that there should be so many sensible, pretty girls in the world!—for there are, and there are not sensible men in corresponding numbers." The Bible hints at a state of things something like this lamented over by "Beeswing," for that good Book talks of a man being more precious than fine gold. Now this must refer to good men—"men as is men," for who ever heard of bad men being scarce? They never were, only for a short time after Noah's flood, and then it was because they were all drowned. However, they have multiplied marvellously since, for they are now evidently inconveniently numerous everywhere and are about ready for the burning. Some of them do get pretty badly singed as it is, but not half so badly as they deserve, nor as they will be by and by, and no pity for them. If the girls only knew a thing or two, and some of them do, they would be perfectly satisfied that a good man always is more precious than fine gold, albeit he may be a wonderfully cranky specimen of humanity in some little things. But as worthy men are so scarce and good girls so plentiful, what are the girls to do? We see no help for them but to double on those men who are good enough to tie to, and treble upon them if necessary. This was the good old Bible way of outwitting wicked men, and now we come to think of it the Bible says the good and sensible girls of the latter-days will go to greater lengths than that on a poor honest fellow, they will actually press seven deep upon those men whom they may suspect are sound and true to the core, though their jackets be a little scrubby. But don't take our word alone upon this important subject, go to the law and the testimony. Here is the very Scripture itself—"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel." Thus it is manifest that while wicked men continue to do wickedly and wax worse and worse, the Gospel takes care of the girls and provides a plan of life, honor, and salvation for them, in spite of the ways of the wicked, and a very good and glorious plan it is too. No wonder the girls feel glad and rejoice in the Gospel of Jesus. There's a good time coming, girls—Wait till you get to Zion, if you can. J. J.

THE UNITED STATES.—Elder J. C. Rich wrote from Philadelphia, March 1, to the *Deseret News*, that the Rev. G. W. Foote, Episcopalian parson, was peregrinating through the States, reading a written sermon on the Christian condition of Utah, and trying to obtain $20,000 to help him to make proselytes among the Mormons, "build a church and schoolhouses, provide for the poor, and bury the dead." He talked of tragic deeds and heinous crimes transpiring in Mormondom, which he dare not publish to the world "because they would return to Salt Lake and subject me to a more bitter persecution

than I now endure." He probably thought a poor story was better than none for a pious mendicant. Some kind of a sensation tale was really necessary to draw the $20,000 out of the pockets of the public into his own.

Speaking of a visit of Elder John Thompson, of Ogden, the Plymouth (Indiana) *Democrat* says—

He is a pleasant, affable gentleman in conversation, and ready and willing to impart any information concerning matters of interest in his section of the country. He does not seem to possess any of the attributes of a roaring lion, seeking whom he may devour, as many seem to think all Mormons have; therefore our timid readers need have no fear for their personal safety should they meet him.

MINUTES OF A MEETING

HELD IN THE LATTER-DAY SAINTS' CHAPEL, ON THE BRENTS, FAVERSHAM, KENT, MARCH 29, 1870.

7.30 p.m.

Present on the stand—Albert Carrington, President of the European Mission; Winslow Farr, President of the Kent Conference; L. W. Shurtliff, President of the London Conference; George Barton, Travelling Elder in the Kent Conference; Samuel Swinyard, President of the Faversham Branch; George Hays, President of the Canterbury Branch; Edward Knowles, President of the Stalisfield Branch.

President Shurtliff addressed the congregation and exorted the Saints to faithfulness and obedience.

President Carrington addressed the congregation, illustrating the difference between the Gospel of Jesus Christ and the systems of men.

The meeting opened and closed with singing and prayer. A good spirit prevailed and all felt blest in the instructions given.

WINSLOW FARR.

CORRESPONDENCE.

SWITZERLAND.

Zurich, March 24, 1870.

President A. Carrington.

Dear Brother,—I returned to Zurich last Tuesday afternoon and I deem it my duty to inform you of my proceedings since I wrote last to you.

I delivered two lectures in my native place before the Mechanics' Association, by special invitation. The hall was crowded with ladies and gentlemen, especially at the second lecture. The subject chosen for me was "The country of the Great Salt Lake and its people." At the second lecture I spoke 2½ hours, divided into three parts, the two intervals being occupied by an orchestra discoursing some classic music. At the end of my second lecture, the Association tendered me a vote of thanks, and elected me one of its corresponding members, "honoris causa." I have not failed to improve the opportunity thus offered me to give them the right side of the picture for once, as they had been furnished with falsehoods about us long enough. I also obtained there several new subscribers for our *Stern*, but a direct conversion I could not say that I made, nor does there seem any prospect just now for it in that country. The interest manifested respecting our people is far more of a social than a religious character, the latter disposition anyhow disappearing more and more among the German nation, in spite, or rather in consequence, of the bigoted measures the various governments are

adopting. Two young men, distant relations of mine, have been given into my charge by their respective fathers to emigrate with me to Zion, their fathers paying the expenses. They are good mechanics in the machine line. From Munich several expect to go, also one from Carlsruhe, Muhlhausen in France uncertain yet, but hopeful.

In Basel I had an interview by appointment with five gentlemen last Sunday, of whom three will be baptized I suppose at an early day.

As I see, from President Young's letter to you, no assistance at all will be rendered this year. Although this may prove a great blow to some, and is withdrawing out of my calculations a factor with which I expected to gain a very cheering result by this year's emigration from this Mission, yet I freely accept the situation, and shall endeavor to "do what is right, let the consequence follow."

I will say in conclusion that I hope to hear from you soon, and request you to kindly give my love to brothers Jaques, Carlson, and Roth, and be assured of the unchanging faith and prayers in your behalf of your brother in the Gospel,

KARL G. MAESER.

UTAH NEWS.

THE following are from the *Deseret News* to March 11:—

The *News* advises the establishment of cheese factories.

Severe snow storm all through the Territory March 11.

Elder Lewis Robison had returned from his mission to the States.

The last juvenile ball of the season at the Theatre was held March 5.

The *News* advocates low priced manufactures as a means of improving business.

The *Salt Lake Telegraph* reappeared March 7, M. A. Fuller editor and publisher.

Elder J. L. Barfoot delivered a lecture at the Tenth Ward School-house on unseen influences, March 8.

Surveyor-General Jesse W. Fox and assistants had located the boundary line between Davis and Weber Counties.

The 2nd company, 3rd regiment infantry N. L., Capt. Crow, had a target shooting match, east of the Cemetery, March 3.

Elder Samuel Pitchforth wrote from Nephi that the pupils of Elder W. R. May's school had a pleasant examination March 3.

A seven year old son of brother Wich, 19th Ward, fell from a horse, March 9, and badly fractured his right arm at the elbow joint.

Brother Osmond wrote from Paris, Rich County, Feb. 26, that the people generally at Bear Lake were enjoying the blessings of peace, union, and good health.

Elder C. C. Shaw wrote from Hyrum, Cache County, March 5, that a three year old son of brother Hans J. Johanson, of that place, was accidentally shot and killed, March 4.

Elder A. M. Musser wrote from Fillmore, March 3, that the people of Manti were building a meeting house, 80 by 55 feet, of white sandstone. Seven feet cedar posts were being set in the ground by the side of the telegraph posts.

D. Bonelli wrote from St. Thomas, Feb. 21. The settlers were commencing to rebuild on the original site. The past winter had been cold—mercury

down to 18°, but no snow and scarcely any rain. Lucerne and willows were leafing out and the wheat looked well.

W. A. Martindale wrote from Duncan's Retreat, Feb. 25, that the settlers on the Virgen had had fine rain and were busy sowing wheat. The grasshoppers did not leave any eggs last fall, the prospects for fruit were excellent, and the health and spirits of the people were good.

Through the Indian Commissioner at Washington, D.C., the Navajos were being called to account for raiding in the Mormon country. They acknowledged to two raids, but said they had tried to stop them, and in future when they heard of any such parties they would stop them by force if necessary.

Elders Richard Tilt and William Parr wrote from Williamsburg, N.Y., to brother David McKenzie, that several silk merchants thereabout had pronounced a specimen of raw silk raised by brother G. D. Watt in Utah very good but rather coarse. Any quantity of Utah silk could find a ready market in New York.

Bishop David James wrote from Paradise, March 4, that the people had enjoyed themselves well during winter with theatricals, parties, and meetings. The settlement contained 400 people and no lawsuits. The snow was all gone, and a large breadth of grain would be put in, as the grasshoppers had left but few eggs there.

Mr. Joseph Fish wrote from Parowan, March 3, that preparations were being made there for extensive farming the ensuing season. The winter had been mild, little snow having fallen. The Indians had been troublesome during the winter, driving off considerable stock and rendering herding of the remainder necessary.

The members of the Salt Lake dramatic troupe made their first appearance in Woodmansee's building, Ogden, March 7, and had a bumper. The renowned "Phil." Margetts is the chief, supported by Messrs. H. E. Bowring, J. A. Thompson, W. Harris, and A. Thorne, Mrs. Bowring, Mrs. M. Romney, and Misses Platt and Clive.

"H. H." wrote from Levan, Juab County, Feb. 24. Considerable snow had fallen there and there had been good sleighing for three months. Prospects were good for plenty of water. The Female Relief Society was in operation, also a day and Sunday school, the latter numbering about 80 scholars, and a dramatic association. Peace and union prevailed.

"Quilp" wrote from Pinto, Feb. 27, that the weather had been very pleasant all winter and there was little snow in the mountains. The people of Pinto, Pine Valley and other places had a guard of 12 armed men with their stock during winter—their camp was on the edge of the Desert. Considerable sickness had prevailed but the health was improving. The settlement had a flourishing day school.

Elder John Taylor's Reply to the Speech of the Hon. Schuyler Colfax on the "Mormon Question," with the Speech, had been published in pamphlet form. This, with President Geo. A. Smith's Answers to Questions on Church History, and the Discourses by President Geo. A. Smith, and Elders Orson Pratt and Geo. Q. Cannon, on Celestial Marriage, constitute three interesting and instructive pamphlets.

Dr. Sprague arrived home from his mission to the States, Feb. 28. He was sick and confined to his room. He had labored mostly in Massachusetts and Vermont, and was well received and kindly treated by his friends and the people generally, but no interest was manifested in religion, the people being engrossed with the business of making money. They wished to know about Utah and her affairs, but nothing further.

Bishop L. E. Harrington wrote from American Fork, March 8. A succession of meetings had been held during the winter by the county missionaries

under the Presidency of President A. O. Smoot, and a good spirit prevailed. The Bishop, counselors, and choir of Springville made a return visit to American Fork, March 6, and with music, dancing, singing and other recreations, had a very good time, and went on their way home rejoicing.

J. R. Clark wrote from Grantsville, Feb. 23, that the cavalry company of that place gave a grand military pic-nic ball on the anniversary of Washington's birthday (Feb. 22). Two hundred persons attended. Committee of arrangements, Capt. Saml. W. Woolley and Lieuts. Alma H. Hale and Wm. R. Judd. The Grantsville Dramatic Association had given several excellent dramatic entertainments in the Social Hall during the winter.

Ole Bull was serenaded by Captain Croxall's band and met with an enthusiastic reception by the Scandinavian Union at their hall in the 14th Ward, March 7. Committee, A. W. Winberg, S. J. Jonasson and H. Johnson. Ole Bull was accompanied by his son, Alexander Bull; his business manager, J. Jay Watson; and Mr. McDonald, tenor singer. Ole Bull gave concerts at the Theatre March 8 and 9. He was greeted in the most enthusiastic manner, and each solo was vociferously encored.

President B. Young and company held meeting at Kanarra in the evening of March 8, President B. Young and Elder L. D. Young speaking. The company arrived at Harrisburg on the 9th and St. George on the 10th, where they expected to hold two days' meetings. Near Washington the company were met by cavalry and captain Milne's artillery company, the infantry and school children were drawn up in two lines. The artillery saluted the party as they came in sight, and the St. George and Santa Clara brass bands and the St. George martial band filled the air with enlivening music.

A meeting of landowners interested was held in the 14th Ward schoolhouse, March 7, concerning the control of the waters of Red Butte, Emigration and Big Cañon Creeks. A route had been surveyed and an estimate made of the probable cost of digging a ditch sufficiently large to hold the waters, and a committee had recommended the project to the landowners. It was unanimously decided to adopt the route selected by the committee and surveyors, and a committee of three—Hon. A. P. Rockwood and J. D. T. McAllister and Heber P. Kimball, Esqrs.—was chosen to superintend the construction of the canal and levy a tax on the lands that will be benefitted by its construction. A committee of two was also appointed to draw up petitions to the County Court and to the City Council for aid to accomplish the work, which would greatly improve a large quantity of land.

The following are from the *Ogden Junction* of March 12—

The children had a theatrical matinee March 12.

Truckee River lumber was selling at Ogden at a low price.

The *Junction* advises people to pay as they go, and keep out of debt.

Messrs. G. G. Bywater and J. Leavitt were conductors on the U.C.R.R.

Brother E. L. Sloan had engaged as assistant editor on Dr. Fuller's *Salt Lake Telegraph*.

Elder Franklin D. Richards, after six weeks confinement to his room, was rapidly recovering his health.

Amy Stone and her husband were taking a fortnight's rest at Salt Lake City from professional labors.

The ladies of Ogden held an indignation meeting in the Ogden Tabernacle, March 10, and they were going to have another. Subject—the Cullom Bill.

The last ball of the season came off at Woodmansee's new hall, March 4, and was attended by 152 couples, or triples, or quadruples, as the case might be, and all for the benefit of the Female Relief Society.

Mr. D. H. Peery had returned from his mission east, and resumed his position as manager of the Ogden Branch of the Z. C. M. Institution. Mr. S. P.

Teasdel returned to Salt Lake City under another appointment, connected with the parent Institution.

Building was lively in Ogden. Mr. W. Paul was building for Mr. Jennings stores, offices, and hall. Mr. C. Woodmansee was fitting up his large frame building, one block west of the Ogden House, for a theatre, putting an addition 30 feet long to the south end of the building for a stage, etc.

The Ogden branch of Morgan's Commercial College had closed for a month. It has 45 scholars in two departments under Professor Burton. The *Commercial College Review*, a weekly manuscript paper, was carried on in the college. the chief contributors being R. Ballantyne, R. Hill, W. Brown, Jos. Farr, Warren Elmer, C. C. Brown, J. Brown, Miss Goodale, Miss Ballantyne, and Miss Porter.

The New York *Herald* of March 22 has the following from Salt Lake City, March 21—

Dr. Taggart, United States Assessor of Internal Revenue, who is credited with having circulated a story of attempted assassination, of which he was the object, was summoned before the Grand Jury, Third District Court, a few days since. His testimony was to the effect that there was no truth in the statement.

The following despatch from St. Thomas was received here by the Deseret line—

"St. Thomas, Arizona, March 17, 1870.

"President Young and party arrived here yesterday all well, without any accident, and held a meeting here last night. The party will go to the Colorado to-day and return Saturday. The weather is very pleasant."

Governor Shaffer arrived here last night. He says he is gratified with what he has seen since his arrival. He will be serenaded to-night.

The grand Calico Ball comes off to-morrow night at the theatre. The weather is warm and pleasant.

The *News* speaks very highly of Franklin H. Head's and Alexander Major's testimony before the House Committee on Territories in regard to affairs in Utah, and discusses the probable effect any measure taken by Congress would have on the people of the Territory.

SCRAPS OF NEWS.

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A Bradford lover, promising marriage to a girl, sent her 400 millions of kisses, a liberal stock truly at one time. Some girls, poor things, are not blessed with so many in a whole lifetime.——Dr. McNeile thinks the ten commandments ought to be taught in school. So they ought, and obeyed also, in school and out.——Mrs. Waite (the much better half of Judge Waite) has been lecturing on Mormonism to a thin house at Chicago for "benevolent purposes."——The Comanche Indians made a raid on the Texan border and massacred 40 families.——It is reported that Prince Arthur will visit California, via the Pacific Railroad, the middle of this month.——Major-General George H. Thomas died at San Francisco, March 29.——Old Ireland is everybody's great political botheration.——Sir H. Storks found himself a hopeless candidate at the Newark polls, because he favored the Contagious Diseases Acts. Served him right. Let him sink.——The Chancellor of the Exchequer has a much larger surplus this year than any other Chancellor has had for many years, and the trouble is how to reduce the surplus. No trouble to some people if they could get at it.——The Laramie jury of eleven women and one man (poor fellow) sat four days and four nights in hatching their first verdict, of manslaughter.——A London paper says, "That profligacy and immorality reign supreme in the present generation is an assertion which defies debate,"——Heavy rainfalls have ended the drouth in Palestine.——Rumor associates the name of the Prince of Wales with another divorce case. The Liverpool "Mercury" asks, "What if divorce should become fashionable?"